World Journal of Islamic History and Civilization, 1 (3): 187-200, 2011
ISSN 2225-0883

The Three Abrahamic Faiths and Their Roles in Making Peace, Unity and Co-Existence

M.D. Yousuf Ali

Department of General Studies, Kulliyyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia, Malaysia

Abstract: The three Divine Abrahamic faiths i.e. Judaism, Christianity and Islam, revealed to the prophets of God, are divine religions that shape outlook of life, people's perception, culture and civilization and enhance the relationship between God-man-universe. In this process, people who adhere to a particular religion tend to explore the phenomena through the lens of religion. However, throughout the history of religions, it has been observed that three faiths provoked people to live with peace, love, unity and co-existence but ideological divergence, religious extremism and political interest led people to involve with aggression, violence and destruction such as Crusades of Christian Europe against Muslims and Islam-phobia. In contemporary world, after the post-9/11, the world community observes hatred, violence, conflict, aggression and religious extremism between the Muslims and non-Muslims that contributed distrust, disunity and unsteadiness because of prejudice and unequivocal ignorance against each other. In these turmoil situations, the followers of the three faiths through dialogue can play a vital role for establishing world security, justice, peace and unity in shaping a better prosperous future for the entire humanity. Therefore, this study examines critically the roles of the three Abrahamic faiths i.e. Christianity, Judaism and Islam for making peace, unity and coexistence through the transformation of moral, religious and socio-cultural values for shaping a better prosperous future for the entire humanity. In particular, the study focuses on: a) understanding ethical and moral obligation and cultural integrity through moral values transformation, b) realizing three common religious faiths, values and communal responsibilities towards God, fellow human beings and other creatures, c) understanding socio-cultural aspects of each other through dialogue and d) identifying causes for divergence and discrepancy among the followers of three Abrahamic faiths. This study also intends to elaborate briefly the necessity of building bridges in society. The following two key issues will be critically examined. The first concerns the question of the transformation of ethical, religious and socio-cultural values through dialogue. The second concerns the question of the causes of divergence among the followers of three Abrahamic faiths with some recommendations and suggestions in bridging the gap and reducing the tension between the Western and the Muslim World. Discussion would include implications of the research findings, shortcomings of the current study and directions for future research.

Key words: Three Abrahamic faith % Religion % Christianity % Judaism % Islam

INTRODUCTION

The prospect for peace, unity and coexistence is inextricably linked to the accomplishment of a certain level of religious, moral and socio-cultural progress. It cannot be attained in an environment of conflicts, confrontations, misunderstanding and unstable situations. The relationship between the Muslims and the non-Muslims has been deteriorated around the world with suspicion. The worst situations and misunderstandings have created anxiety, fear, apprehension and trepidation among peace love humanity. The present furious commotion and confusion blockade our relations and cripple our dynamic interactions, which become more harmful for entire humanity. It has also created fickle conditions for clash and confrontation in various circumstances.

Corresponding Author: Md. Yousuf Ali, Department of General Studies, Kulliyyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia, Malaysia.

At this juncture, there is a critical need for a comprehensive dialogue towards making peace, unity and coexistence through moral, religious and socio-cultural transformation between the followers of the three Abrahamic faiths. There is also a need for a comprehensive assessment of the existing scenario in the hope that it will bring about mutual understanding among them. The quest shows that the materialistic interest and egoistic mentality reject the need of norms and principles of behavior set by religious and moral standard for the socio-political, economic, cultural and technological interests. This elimination will endanger the very prospects of peaceful living and to materialize the purpose of man's creation and the objective of his worldly life.

Making Peace, Unity and Co-existence Through Moral, Religious and Socio-cultural Transformations

Moral and Ethical Transformation: According to Dewey, morality is customs or habitual ways of acting approved by the group or society [1]. It is the study of human conduct or code or set of principles based on certain basic ideals and norms of religion, which must be accepted and implemented by individuals and groups. According to Spinoza, morality is good life, which consists in the recognition of the truth that all events are determined with man's happiness and liberates him from fear, anxiety and unhappiness. According to Kant, moral or virtues should be on the basis of religion which makes virtuous men and who will be rewarded in another world. According to Islam, morality originates from the religion but man's innate quality contains the value of morality, which must be reflected through his action. The followers of all religions must espouse religious based morality in order to attain real success of human life. It seems that the worldly success in establishing supremacy over various aspects of human life such as political, socio-cultural and economic ideologies through monotheism, liberalism, modernism and secularism has tremendous implications for sustaining moral standard of the West. But the above man-made ideologies have utterly failed to ensure moral excellence to guide human life. The super power and developed nations and their dominance make failure in order to fulfill their commitments for peace and unity and to live together with co-existence, co-operation, tolerance, equality, justice and compassion. The super power for instance has occupied Afghanistan and Iraq in 2001 after September 11 and Israeli military force recently has attacked Lebanon including the establishment of Jewish state in 1948 in the occupied lands of the Arabs without the moral considerations of right or wrong behind their decision. The occupation could be measured as the consequence mentality of imperialism and colonialism, which happened immorally in the 18th and 19th centuries in the Muslim world. The theories of civilizational clash have fabulous contribution towards the destruction of unity and peace among the three Abrahamic faiths. The Western scholars like Fukuyama (1992) and Huntington (1993) made a great contribution with the highly prejudiced media in order to divide humanity based on language, religion and belief systems. Fukuyama synthesizes that the liberal values of Western civilization, which are non-religious values based might possibly fulfill human objectives. While Samber (2002) argued that the theories of civilizational clash are disseminated by Huntington (1993) on the basis of what happened in the past has, really, attempted to destroy the future prospects for peace and unity. In these situations, the three Abrahamic faiths need to understand ethical and moral obligation from the divine sources.

Understanding Ethical and Moral Obligation: Ethnic stereotypes and relationship can be reduced the gap and improved inter ethnic bonds and ties among the three Abrahamic faiths through moral and ethical transformation. The three religious faiths may share some certain and common moral values in order to trust one another. These values are kindness and courtesy, justice and equality and peace and unity etc., which in certain respects are strikingly similar. The three religions must explore and espouse the ethical principles at almost every level and within almost every sphere of human and social life in order to improve their relationship. The three religions would regard love and compassion, courage and fortitude, humility and modesty, patience and moderation [2]. The establishment of good relationship would be emphasized to restraint care, love and affection and chastity and modesty among the three faiths. Said Nursi truly called all humans for establishing justice, tolerance, freedom, equality, cooperation, unity, human dignity and forgetfulness [3, 4]. Within the family love for parents and respect for elders would be paramount values, which are considered ethical principles according to three religions. Moral education in the three religions is a supreme value, which is expected the necessity to re-open ways through a comprehensive dialogue toward understanding humanity and rights [5] to others, since the United Nations adopted the International Bill of Human Right containing the Universal Declaration of Human rights, in providing new opportunities and broad scopes for mankind. Ethical and religious studies should be made

mandatory for all students of the three religions. The dialogue is the only way to minimize the fear of terrorism and reduce the tension between them. The three revealed books have emphasized on attaining knowledge in order to share the three common traditions and other common characteristics in their lifestyles. One should be guided by ethical considerations. The religions should advocate limiting one's desire in order to develop ones moral personality.

Moral and Cultural Integrity: Moral propriety and virtue constitute one of the pivotal themes and objectives of the three Abrahamic faiths, which are the ultimate purpose of prophethood of the Shariah itself. The religious commands in all their parts is a means towards achieving moral excellence in human conduct within the family, in government and the society at large. The revealed book, for instance al-Qur'an is devoted to laying down a basic framework of morality. Good and evil, right and wrong, allowed and prohibited, are determined, as a matter of principle, by the explicit mandate of the Qur'an. The prophetic Sunnah is accorded the same status as the Qur'an has proclaimed the prophet Muhammad (peace be upon him) as an excellent moral example to be emulated [6]. The three revealed books also contented the good morality and all prophets invited people to be good moral. The cultural integrity in the three Abrahamic faiths is achieved through good conduct towards attaining the pleasure of Allah and well being of fellow human beings. In the sphere of social relations, the book of the revelation guides people to speak with goodness and elegance [7] and all believers must support one another in promoting good and preventing evil [8]. Islamic commands incorporated all teachings of all religions and teach the servants of Allah (swt) to avoid indulgence in suspicious concerning ethics, avoid engaging in hatred, back biting, jealousy and immoral speech and espionage [9]. There are many noble advices made by all the prophets such as, gentleness, tolerance, modesty, compassion, avoidance of extremism and giving priority one upon another including for being good to one's parents, neighbors, relatives and fellow beings, all must be put into action. Said Nursi argued that the continual warfare that has occurred in the modern age as the most tragic effect of ordering society on materialist principles. He viewed the two world wars as a manifestation of Divine wrath in punishment for the vice and misguidance of civilization. It is obviously true that if people build civilization on principles of conflict, competition, unethical values and destruction, the result will inevitably be war and destruction in human society [4]. In the sphere of the political system, the *khilÉfah* (vicegerency) is a trust that carries accountability towards others before Allah (swt) according to all revealed guidance. Nominating any candidate in the government position should be based on good quality and qualification towards establishing justice. Abul Hassan al-Mawardi (1050) commented:

> "*`Adalah is a prerequisite of appointment to all government positions" based on the saying of the prophet of Islam,* "*one who appoints to a government office someone while knowing someone is better qualified for it has truly betrayed his trust*"

Said Nursi significantly described the present situation of the world and argued that the First World War savagely destroyed a thousand years of the progress of civilization through the political diplomats with their evil tenure through the tongue of the global media [4]. At the contemporary world, the world superpower also destroyed a thousand years of the progress of civilization in the Muslim world through the evil political diplomats, which incite the hatred and conflict between the west and the Muslim world. in these turmoil situations, the followers of the three Abrahamic faiths must consider the pious people as the leadership of the society. Otherwise injustice prevents them to establish the universally acceptable norms and behaviors on the basis of their perceived notions of rights and wrongs. The conflict would be only an impediment in the sphere of the political, socio-cultural and economic forces towards achieving the common goal of peace and unity by pursuing the universal values of unity and brotherhood as enshrined in religions. The West generally might have succeeded in attaining personal liberty to replace unlimited authority of the state, gender equality and sexual freedom to replace gender discrimination and sexual unfreedom, economic affluence to replace general deprivations. But the disintegration of family institution dehumanized the individual beings. This, in turn, has expedited moral degenerations in all aspects of societal life facing all the communities in the West and even in the Muslim world.

Religious Transformation

Understanding the Common Religious Faiths and Heritage among the Three Abrahamic Faiths: There are many common religious faiths and heritage among the three Abrahamic faiths in order to make awareness of responsibilities towards their Creator and other fellow human beings such as common belief system and common responsibility as children of Adam.

Common Belief System: The basic common area among Muslims, Christians and Jews is found in their faith in one only one God who gives life and death. This God is Merciful and Gracious God in Arabic ***al-Rahman*** and in the Hebraic ***rahamim*** [5]. The articles of other faiths also exist among them such as beliefs in His angles, prophethood, His books and the final destiny. They received the divinely revealed words in sacred books, though they may differ in regard to the identity of the former. Of course, there is a substantial difference between the Abrahamic faiths but there is convergence with regard to essential realities. The divine realities may unite them; even they use different terms and different outlook of religious sentiments, which sometimes diverge between the faiths of three. According to the declaration of the second Vatican council in 1962-1965,

"*All people comprise a single community and have a single origin, since God made the whole human race to dwell over the entire face of the earth. One is also their final goal: God, His providence, His manifestations of goodness and His saving designs extend to all people against the day when elect will be united in that holy city ablaze with the splendor of God, where the nations will walk in His lig*ht" [5].

There are similar fundamental questions such as what are the origin of life and species and the history of man. What are purposes of the creation of the universe and how to utilize them for human benefits? What is goodness and sin? What gives rise to our sorrows and happiness? What is true about death, the final destiny and the ultimate goal of our life, in Paradise or Hell? Islam provides the similar responses as other religions about those issues. The Quran says:

[Mankind was but one nation, but differed later. Had it not been for a word that went forth before from thy Lord, their differences would have been settled between them [10].

In another verse,

[Verily this brotherhood of yours is a single brotherhood and I am your Lord and Cherisher: therefore serve Me (and no other)]" [11].

All messengers of God brought one message from Him that is "There is no god but Allah (swt)". It is people of narrower views who came later and trade on the earlier names, that beak up the one message and brotherhood into sects and groups. The declaration of the second Vatican Council comprises that "Upon Muslims, too, the Church looks with esteem. They adore one God, living and enduring, merciful and all-Powerful, Maker of heaven and earth and Speaker to humanity [5]". In Mathew, "…..teach them to observe all things whatsoever I commanded you; Lo, I am with you always even unto the end of the world" [12].

God-One, Living and Subsisting: The three Abrahamic faiths throughout the centuries have the same faith of the Oneness of God. The Jews provided a monotheistic interpretation of God and declared:

"Listen, Israel! Yahweh is our Elohim, He is alone (aÑhad). You shall love Him with all your heart, with all your soul and with all your strength [13]". Isaiah made history a divine warning; "Am I not Yahweh? He asked repeatedly, 'there is no other god beside Me'. No god was formed before Me, nor will be after Me. I, I am Yahweh, there is no other savior but Me [14]".

St. Paul said: "There is one Lord, one faith, one baptism and one God who is Father of all, over all, through all and within all [15]".

There are various verses in the books of Christians, Jews and Muslims that "God is alone, no other God than Him [16]" including the Quran as says: Allah is One alone, there is nothing like Him. He is the first and the Last [17].

God-Creator of the Heavens and the Earth: All three religions stated that God is living who created the heavens and the earth in the beginning. He does what He wills without being subject to any necessity. All creatures depend on Him to feed them throughout the years. They are at one in saying this [18]. Definitive expression was given in the First Vatican Council:

"The Church believes and professes that there is one true and living God, the Creator and the Lord of the heaven and the earth. He is all-Powerful, Eternal, Immeasurable, Incomprehensible and limitless in Intellect and Will and in every Perfection" [5].

God Who Loves Mankind: Muslims, Christians and Jews believe that God loves mankind and provides all necessary subsistence and belongings in order to survive comfortably on earth. God indeed loves unbiased all of them and fulfills their needs before seeking help from Him. He is most generous, the Benevolent, the one who has knowledge of every thing, the all-Preserver and the Lord [19].

God Who Pardons and Is Merciful: All believers believe that God is the Merciful, Guardian and compassionate to His creatures. All believers equally are aware that God pardons every sinner after his repentance.

"Have mercy on me, O God, in your goodness, in your great tenderness wipe away my faults; wash me clean of guilt, purify me from my sin…create a clean heart in me, put into me a new and constant spirit, do not deprive me of your holy spirit" [20].

God-Worthy to Be Praised and Glorified: The three Abrahamic faiths praised the glorified Creator of the heavens and the earth and accepted Him as the Most Powerful and Most Knowing. The three revealed books described it as the Quran says:

"Who, then, is this generous Creator and merciful Judge who is "the light of the heavens and Earth… Light upon light" [21].

In the Psalmist,

"*Yahweh is king, robed in majesty, Yahweh is robed in power. He wears it like a belt…Yahweh reign transcendent in the heights. Your decrees will never alter: holiness will distinguish your house, Yahweh, forever and ever" [22].*

In another,

"Majesty and generosity is God's, whose will is sovereign" [23].

God Who Sends Prophets: According to the religious heritage of the three faiths, all of them believe that God has spoken in history at various times in the past and in various different ways, through the prophets (Heb. 1:1). The Quran says:

[By revelation or from behind a veil, or by sending a messenger to reveal whatsoever He wills by his leave] [24].

The second Vatican has recognized that God is the friend of both Muslims and Christians in the declaration on the relationship of the Church to non-Christian religions which recognizes that Muslims strive to submit wholeheartedly even to God's inscrutable decrees, just as did Abraham, with whom the Islamic faith is pleased to associate itself [5]. It is true that they differ with regard to the criteria for recognizing the prophethood but they agreed that all prophets came on with the same mission in order to establish the justice in the society. It is therefore, obviously true that every follower of the three Abrahamic faiths must respect totally the viewpoint of others and show extreme patience, leaving it to God to purify this faith. Particularly about the position of the prophet Jesus and the last prophet Mohammad (SAW) in order to live together in the society peacefully. Every nation received the prophet came from the same God and with the same massage and the common substance of the religious heritage. All prophets spoke about man's origin, purpose, history, function, status, position and his final destiny.

God Who Raises the Dead to Life and Fulfill Human Desires: There are still more things common to all believers. All know that there are other beings, angels and demons, whose missions have been assigned to them by God and who are, as it were, witness of human history. All are aware especially the world will come to an end in time as it began in time. The face of the Creator alone will abide. All things are return to God by means of a recapitulation spoken of, with as abundance of imagery, in all sacred books. Thus the Psalmist can ask: "tell me, Yahweh, when end will be, how many days are allowed me, shows me how frail I am. Look, you have given me as inch or two of life, my life-span is nothing to you" (Ps.38: 5-6). The Second Vatican Council recognizes the fact that Muslims, like Christians, "await the day of judgment when God will give all their due after raising them up" (Nostra Aetate,par.3) the hour will come. It precise moment remains hidden, but some of its signs are known, particularly Jesus' second coming. Christians, in their creed, affirms that: "He will come again in glory to judge the live and dead" and a hadith even stats that "there is no other mahdi except Jesus." This day will be the Resurrection Day, the Last Day and the Day of Resurrection, the Day of Retribution, the Day of Judgment, though Christians and Muslims base themselves on different proofs of affirming the Resurrection. It will be the day of muster when "all the nations will be assembled before God" [25].

Making Awareness of Responsibilities among the Three Abrahamic Faiths Towards the Creator: The three Abrahamic faiths considered man as the vicegerent of Allah (swt) who must be trustee towards their creators. The three revealed religious books have emphasized on fulfilling the obligations manifested by the Creator of the heaven and the earth. They must worship One God and follow His guidance in order to fulfill his covenant in pre-existence and his innate quality. No one has the authority to change the real words of the revealed books and the real teachings of the prophets. No one is allowed to distort partially the commandments of revealed books according to their desires. Their desires might misguide them to astray from the divine path [26].

Responsibility Toward Other Fellow Beings: The human society is integrated society based on material, spiritual, ritual and moral considerations. Every individual as social being depends one upon another. The relationship between them is, as blood connection in likes the bricks, which put one upon another to strengthen the wall. Similarly the relationship between Muslims and non-Muslims should not be based on materialistic considerations but also on the basis of religious, spiritual and moral perceptions such as co-operation, trust, sympathy, other's needs; fellow feeling, mutual interest and giving priority one upon another. There should not have among the three Abrahamic faiths enmity, jealousy, hatred and self-interest.

Responsibility Towards Society and State: Peace, unity, co-existence prosperity and stability are the elements of society and the state. All professionals and organizations may play an important role in order to establish harmonious and cooperative society. All should motivate people of the society in order to make aware about their responsibilities towards the society and the state. The collective interests of the society should be main objective of the development of all worldly affairs for minorities or majorities. Industrial societies should be free from social crimes of all forms and not be the value free society.

Responsibility Towards the Mankind and Humanity: One of the important elements of making awareness among the three Abrahamic faiths is the universal brotherhood. Universalism is in Islam manifested through the concept of human community representing the whole humanity all over the world. Allah (swt) created different nations to know each others and all human beings are one community [27]. Every male and female is responsible to look forward the entire humanity, which is not based on geography, color of skin, different languages or races or any ethnic group but the good quality and qualification. Every individual is accountable to Allah (swt) for his deed. The creator of the universe has made compulsory to all human beings in order to fulfill their duties towards others in this world in enjoining what is good and forbidding what is wrong [28].

Responsibility Towards Natural Phenomenon: Allah (swt) is the creator, originator and cherisher of the cosmological world, provided subsistence for all creations for surviving on earth. The sole owner ship of the universe over all creatures is He while man has been given very small portion of ownership. Understanding His ownership and His power is responsibility of him by the use of intellectual and sensorial knowledge. Protecting and saving His creatures is the trust given by the Creator of the universe. Utilizing natural resources delegated to them is his responsibility and distributing equally them for the entire human interest.

Need for Common Struggle Against Irreligious and Immoral People: It is obviously true that the three Abrahamic faiths have differences and unique feathers, which distinguish our worldviews, perceptions, cultures, civilizations and ways of life. Many people involve with irreligious and immoral actions in various aspects of life such as psychological, social, cultural, economic, education and political dimensions. These make people corrupted and unethical in every day life of the people in the society. The followers of all religions must tackle unitedly all irreligious actions and motivate irreligious people in order to establish peace in the society. All responsible people and organizations, such as academicians, politicians, journalists, professionals and religious leaders must play a vital role in order to reduce tension and gap between the three faiths. Blaming towards the irreligionist alone is injustice and to isolate them from the society. In the presence context, all followers should initiate to identify commonalities and methodologies, which may encourage people to be closer, be united and enable to live them together peacefully with the struggle for the cause of Allah (swt). The revealed book of Islam says:

"*O people of the Book, come to common terms as between us and you: That we worship none but Allah (SWT); that we associate no partners with Him. That we erect not from among ourselves, Lords and patrons other than Allah (swt). If they return back, say, Bear witness that we are at least Muslims*" [29].

According to Yusuf al-Qaradavi, if society stood against those who are immoral and irreligious and had endeavored to change all the manifestations of evil, this negative phenomenon would never have existed in our society [30]. There were religious extremist groups among Muslims and non-Muslims, who in fact are violating the basic human rights and natural laws manifested by Allah (swt). All communities need to realize that we live in an age of uneasiness, anxiety and rebellion generated by the spread of materialism and secularism without religions

and morals. According to Said Nursi, the basic condition of Muslims-Christian dialogue is the shared points, which make it possible for Islam and Christianity to act together against atheism, materialism and communism [3]. Prophet Jesus, the Apostle of peace and love said that love your enemies, do good to those who hate you, bless those who curse you…. if anyone hits you on the right cheek, let him hit the other one too [31]. The Three communities need to declare the urgency of dialogue among spiritual, moral and religious implementations in the society and to initiate steps for fighting jointly against the irreligious forces and extremisms. Al-Qardavi argues that man is a product of environment [30]. It, therefore, would not be logical to demand from excited people who involve with immoral and unethical activities and the corrupted environment is in favor of them. All of us must abandon their harsh methods, torture and assassinations. We must spread and encourage an atmosphere of freedom, welcome of criticism and reactivate the practice of our forebears in advising each other. Religious leaders, the authorities of the social organizations and other professionals among Muslims, sincere Christians and Jews are examples in the community who may play an important role in rectifying evildoers and establishing peace, unity and coexistence among the Abrahamic faiths. Nursi says that the three Abrahamic faiths should identify irreligious, tyranny and evil forces of Modern society and involved people who in fact destroy virtues and good values.

Revelation Guidance should be considered as the main source of the three Abrahamic faiths for living with peace, unity and coexistence.

Understanding Religious Tolerance: Tolerance means acceptance, broad mindness and patience, which will be tested by our stamina [32].The former chancellor of the Federal Republic of Germany, Helmut Schmidt said with Anwar Sadat who then was the president of Egypt, that;

"*There would never be peace in the Near East without having peace among the religions and that is why he wanted to establish a common sanctuary for Jews, Christians and Muslims (in Germany)"* [5].

I do believe that it would be possible to avoid any kind of war and live together peace fully as servants of God. I am aware that conflicts between nations are just not a matter of religion: there are also socio-economic, political and military factors. I am also aware that there are some basic differences between religious faiths. However, I am not illusionary because I am convinced that the war between Palestine and Israel grounded in religious antagonism. After having several hundred years of wars between Germany and France, Germany and Poland, they realized that the war does not resolve the conflict from the experience of the origin of World War I and World War II, which were based on religious antagonism. Robert Schuman, Charles DeGaulle and Alcide DeGasperi said that we must put an end to warfare [5]. The recent comment of Christian Pope made anger among Muslims. It is fact that battles and wars become fanatical when they have a religious base. It is therefore, obviously true that no world peace without peace among religions, no peace among religions without dialogue between religions and no dialogue between the religions without accurate knowledge of one another [5]. The true religious faith cannot have any association with terror and the innocent cannot be killed and others cannot be held responsible for others fault.

Socio-Cultural Transformation

Understanding the Socio-cultural Aspects Through the Dialogue: Mutual understanding in an intercultural interchange requires that three parties recognize each other positive contribution, which they share in common, points on which they differ and the strong and weak points on either side as well. The Muslim approximation to reality is as universal approach which in its multiplicity of perspectives called as holistic, constitutes the challenge to the western mind on this particular point. The cultural transformation between the three faiths would greatly and significantly contribute towards establishing the global peace and unity. The three world religions have historically the uniformity of the common traditions, heritage and culture based on the divine knowledge. One must study the history positively in order to reduce the gap between the existing three Abrahamic faiths as they already contributed in the past. Indeed it is not impossible to restart the universal cultural dialogue in order to understand and to be closer to one another. It is reminded of the fact that in 638 AD, there was a dialogue between the Emperor Constantine and the Amir of the Hagarenes, `Amr al-`As. At present many immigrant Muslims are living in the west with co-existence. There are a number of striking similarities between Islam, Christianity and Judaism, both in ideals and historical experience in relation to religious, social, ethical and cultural aspects. At the societal level, genuine cultural renewal expands our mental domain. It widens our horizons and enhances our threshold of tolerance. At the individual level, it clears our vision and takes us from

egoism to altruism and philanthropy. In the context of Islam, the process of revitalization comprehends the reassertion of the values of justice, tolerance and compassion. The source of these values is religion, which enables all faiths through out the history to accept diversity of human culture and civilization. Socio-cultural goals are cohesive and inseparable from the goals of religions. Irreligious elements must be ignored, which may lead towards disunity such as the state of man's unlimited freedom, which implies the denial of all true authority. It also denies religion of God and replaces man in the place of God [33]. Even though man has freedom but his freedom should stand in need of justification. The justification should be based on the divine guidance, which asserts an absolute freedom of thought, religion, conscience, creed, speech, press and politics. Many issues in the western thought of equality are contradictory with Islamic culture such as sexes, free mixing, homosexuality, no separation of woman and the rejection of the absolute truth, which should be taken into consideration during the dialogue. Any culture without religion and values is the straight clash between the Islamic world and the west. Muslims cannot augment the said ideology and cultures in their social and cultural life. The turmoil situations make Muslims worried about the moral degeneration of their children. Immigrant Muslims in reality are living in the west, facing extremely hard to be engrossed with the existing western values, i.e. homosexuality, the free-mixing, liberal and secular perception about life style and practices. Even though many secular minded Muslims suddenly are promoting to build up the whispered cultures into the Muslim society. Islam envisages humanity not on the basis of race, ethnic grouping or linguistic divisions but on the foundation of attachment to a religion. The importance characteristic of human collectivity is not whether its members are white or black or brown or Arabs, Persians or Muslims or Christians or Jews or Hindus but on the basis of the ummah such as the ummah of Christ or ummah of Moses or ummah of *Ibrahim* or ummah of the prophet Mohammad(saw). It is a bond based upon the idea of brotherhood and sisterhood which is contained in the Arabic word *ukhwah*. All human beings are brothers of one another in relation to blood connection generated from single source.

Methodology of Dialogue: Every community must follow the specific principles and methodologies in order to make granted and meaningful dialogue, which may guard the three Abrahamic faiths from degeneration into propaganda and to be closed to one another as follow: (a) No communication of any sort may be made ex cathedra, beyond critique. To mature man, his command should not be whimsical and peremptory. His command, which issues from rational conviction of its intrinsic worth, is superior to that which is blind. The causes of his justification should not be incomprehensible, irrational, esoteric or secret [34]. (b). No communication may violate the laws of internal coherence mentioned in the Abrahamic religions. (c). No communication may violate the laws of external coherence, which refers to man's religious history and its reality is discoverable by the empirical evidence. It is man's duty to understand and reconstruct his actual past. The limits of evidence are the limits of historical knowledge. (d). No communication may violate the law of correspondence with reality but should be allowed to corroboration or refutation by reality. Because the psychic, ethical and religious sensitivities of the people are the part of reality. Man's knowledge about the reality of the above is most relevant for the Muslim-Christian dialogue. (e). Dialogue presupposes an attitude of freedom vis-vis the canonical figurization. (f). The need is to develop a theology of religions on the basis of two principles of interpretation such as one is the interpretation of God's revelation in Christ that underscores its relevance to everything else in the universe. Human unity should be under divine kingship and the universality of Jesus perception of life. The second is the idea of Christ, who is the second Adam and who brought the divine guideline like the first Adam for humanity and divinity [5].

How to Make a Fruitful Dialogue for Building up the Bridge: The various government and non-government organizations [35] among the three Abrahamic faiths may achieve common goals through establishing peace, unity and coexistence in religio-socio-economic values through the universal dialogue. The dialogue should aspire towards creating an environment that can enhance interaction and create the necessary awareness for its success. It should also be purposive and comprehensive to know each other with sincere intention. The allies should initiate to identify the positive and negative elements of the western and Islamic culture and civilization towards understanding their perceptions, experiences and achievements. The culture virtues and positive elements of both may be taken into consideration as means for developing relationship among them. According to the Second Vatican Council [36], The Church argues that the Christians and Jews

should enter with prudence and charity into discussion and collaboration with members of other religions. They should also encourage others for the development of the spiritual and moral truths in their social life and other aspects of life. In the declaration of the second Vatican Council, it has been argued that: "Over the centuries many quarrels and discussions have arisen between Christians and Muslims. The sacred council is appealing to all Muslims and Christians to forget the past and organize a comprehensive dialogue in order to achieve mutual understanding for the benefit of the whole humanity. Let them together promote peace, unity, liberty, social justice and moral values". In this regard, spiritual and good moral, sincerity, patience and brotherhood may strengthen relationship between them [37]. Socio-economic and socio-religio-ethical collaboration and cooperation would be able to perk up unity and consciousness of natural moral obligation among them [38]. The objective of the dialogue should be with prudence and love in order to discover the truth. Another purpose is to defend the human dignity and to promote unity, peace and socio-economic progress. According to the Test II draft of declaration, September 1964, the peace, unity and coexistence are important to be the true sons of the father who is in the heaven [39]. It is the divine guidance, which makes an obligation for all followers of all regions. According to the declaration, there is the only religion, which may unite Muslims, Jews and Christians in the contemporary world with cooperation, sincerity, mutual understanding and appreciation. In evaluating the religions of the world, NA declaration ranks them in four groups:

"*The first is Judaism, most respected religion, historically and theologically it has connection with Christianity. The second is Islam, a monotheistic book-religion, borrowed from Judaism and Christianity. The third is the great religions of eastern Asia, the ancient Chinese and Japanese religions, which are not monotheistic religions but they contain wisdom and values for human life. All the rest of the religions of the world fall into the fourth broad category of rank. This ranking implies that the main three religions, i.e. Judaism, Christianity and Islam are from the divine source and it is probably easier for them to discover traces of true faith and moral goodness, have a long tradition of holy scriptures*"[3].

The three Abrahamic faiths should evaluate the past experiences, achievements and contributions in various sectors of the society in order to develop a positive environment through the dialogue. Nursi's idea has established a very strong ground for justifying the above statements and the following quotation can be used as an example as he said:

"*In the Middle Ages, Islam was compelled to be bigoted and hostile in the face of the Europeans' savagery, but it nevertheless, maintained its justice and moderation. It never instituted inquisitions and such like. In this time of modern civilization, the Europeans are civilized and powerful and harmful hostility and bigotry have therefore disappeared. For in respect of religion, the civilized are to be conquered through persuasion, not through force and through showing by conforming to its commands in actions and conduct that Islam is elevated and lovable. Force and enmity are only to combat the barbarity of savages*"[3].

The above analytical discussion may guide the three Abrahamic faiths for finding the roots and foundation of their conflicts and obstacles among themselves and will open the door of new opportunities for a comprehensive and fruitful dialogue in order to combat unethical and irreligious elements from the every aspect of life. Even though there are differences between worldviews, faiths, culture and understanding about religion but a fruitful dialogue may reduce the gap dramatically among Muslims, Christians and Jews. According to the Quranic approach it does not ask Christians and Jews to dispose of their religions but it proposes to complete their faith and build it on the fundamentals of religion existed in the early age.

The Causes for Divergence among the Three Abrahamic Faiths

Islamic Activities and Islamic Resurgence as an Imaginary Threat to the West: According to the west, Islamic resurgence is one of the imaginary threats based on assumptions and misconception. During the last six centuries the colonial and imperialist powers of the west contributed the perpetuation of injustice with all its manifested elements in the Islamic world and created a strong resentment, anger, hatred and antipathy by their own. The high political ruthless and callous made them

mad in order to domain in the Muslim world. While the harmonious co-existence of diverse cultures in the history of Islamic civilization has successfully demonstrated for eighty centuries and Muslims led half of the world and also contributed in different disciplines of knowledge until the 15th century. For Muslims Islamic activities are as the part of Islamic belief and value systems. Therefore, purposes of Islamic resurgence are reviving Islam once again as a universal religion and rejecting the self-claimed superiority of the secular worldview based on Western liberalization and materialization, felt by Muslims as a natural response. The west in fact has taken it as a threat and challenge against them, which is exaggeration [40].

In 1979, the Islamic ShiaÑ movement in Iran defeated the US blessed government Shah who was anti-Islamic force. The Iranian Islamic revolution and its progress under the leadership of Ayatollah Khomeini is one of the most remarkable events the recent history that can be considered as a set of turning point for the politicization of Islam by the west. The process of secularization in fact made a strong ground for Khomeini to trigger Islamic revolution in Iran. However, the West invested all supports, energy and military weapons in order to prevent a child Islamic Iran from rising and establishing sovereignty of God. The hostage crisis, trade sanctions against Iran, freezing of Iranian assets with the West together with the policy of isolating Iran from the rest of the world-all contributed to the division of the Muslim world between the sympathizers of Iran vs. the US [41]. The recent crisis of Palestine, Afghanistan and Iraq have shown the imperial and colonial western arrogant mentality, which contributed in dividing the world.

Afghan Mujahedins are now being branded as members of Al-Qaeda networks of Usama bin Laden after long time fought against the foreign power. The wars had crushed their hopes and aspirations for building a future of their own. Physically, mentally and psychosocially shattered, these young fighters had a dream of a secure world where the God-less ideology would be destroyed once for all. They wanted to live a simple life, free from hunger, malnutrition, exploitation and injustice.

Modernity and the Process of Secularization as the Cause for Divergence from Common Faith: Modernity is the mental and intellectual occupation on non-European and non-western cultures by the name of development and progress. The development of the western and European countries after the American independence in 1776 and the France Revolution in 1789, have had considerable effects on thinking of modernity, which was based totally on reason and rationality. It is obviously true that ignoring divine knowledge and emphasizing on reason for achieving worldly efforts are the fundamental difference between the three Abrahamic faiths created divergence among them.

Giving the Priority on Reason and Ignoring the Divine Knowledge: Giving the priority on reason and empirical investigation and ignoring the divine knowledge contributed to the growth of secularization and brought the Industrial revolution. For Muslims, the divine knowledge is the main source of knowledge and the guideline for humanity with the combination of reason and the empirical investigation. Intellectual knowledge is limited, which cannot explain the presential and religious knowledge. Metaphysical and spiritual knowledge are beyond understanding of intellect (al-Ghazali). Imam Abu Hanifa and Imam Shafee explained the injunctions of the Shariah based on the combination of revelation and intellect because without human intellect, the application of the Shariah is an impossible. The Quran addresses to human intellect to think about the creation of the heaven and the earth and discover the glory of Allah (swt). Islam, therefore, prevents the extreme rationalism without revealed guidance as accepted by the west. It is fact that human intellect has contributed lots in developing science and technology and material success in order to update human communication and life standard.

The Process of Secularization: Secularism [42] emphasizes on the worldly aspects i.e. the political, social and cultural aspects of life while it implies disappearance of religious determination of the symbols of cultural integration. It implies ideas and institutions of purely human origin and its teachings are man-made. Encyclopedia Britannica mentions that it is to engage people in the worldly activities and to turn them aside from the well-being of life Hereafter. Others say that it is the belief that the religion and the Church authorities do not have any role to play in state and its worldly affairs. It appeared as a result of Church dominion over the state affairs and its tortures against all who dissented with the church belief and dogma.

Church's stand against scientific endeavors and its tortures over the scientists made secularism emerge in the West. For the first time in the Muslim world, secularism and westernization had been adopted as state policy under the leadership of Mustapha Kamal Ataturk in 1923. The religion was relegated to one's personal affairs. The language, dress, education, culture, politics, economics and developments everything followed the Western model separated from religion.

Secularization means the deliverance of man from religious perception and ritual perception. Secularization is the loosing of the world from religious and quasi-religious understandings of itself, the dispelling of all closed worldviews, the breaking of all supernatural myths and sacred symbols. By the 13th century, the secular outlook had already penetrated deep into the society. 13th century was the Renaissance society. People were moving away from the preoccupation with religion. Not that they were atheists or disbelievers, but religion had to compete with worldly concerns. The period of Renaissance lasted up to 16th century. Theology, the Queen of knowledge in the middle ages, surrendered its crown to science. Reason, which in the middle ages had been subordinate to revelation, asserted its independence. From the 17th to 19th century, the Age of Enlightenment or the Age of Reason prevailed a period in which the West asserted supreme confidence in the independence and power of reason. Christianity itself was attacked its dogmas were accused of defying logic. According to Jacob Holyoke [43], secularism is absolutely the worldly oriented, which expels animistic spirits and Gods from the natural world. Therefore, man can act freely upon nature according to his plans and needs for his worldly development and historical change. Reason and science are considered as the keys for the development with the disappearance of the divine belief and value systems, which are unacceptable to the Muslims. All institutions have freed themselves from religious authority or churches. Secularization implies a continuing and open-ended process in which values and worldviews are continually revised in accordance with 'evolutionary' change in history.

In this regard, Muslims shake and decline to accept the process of the westernization and secularization in the name of invention and progress. Muslim thinkers and politicians experimented with various western ideologies for three quarters of a century with unsuccessful results. During this time, Muslims faced challenges such as identity crisis, legitimacy crisis, which had been occurred in 1967 in the Arab world, was a serious legitimacy crisis, which caused the failure of the Muslim rulers such as during the time of Jamal Nasser in Egypt. The frequent failure of the Muslim leaders to implement socially beneficial policies has led to the deterioration. The class conflict is a grave consequence of the Muslim governments' incompetence and misrule. This has caused class polarization and conflict in populations with unequal growth rates. Secularization is an extremely dangerous to the Muslim umrnah because secularization disconnects worldly aspect from the spiritual one. Whether we realize it or not, secularism happens in the name of science, progress, humanism, modernization and so forth. Particularly, in the 20th century, through science and technology, secularization has reached every- corner of the world. As Muslims, we should realize that one of the aims of secularization is the negation of the Islamic faith, because the West is increasingly threatened by the expanding power of Islam. The secularists have been trying to fix firmly the projection of its views on the Muslims mind through colonization and cultural control. They believe that they can shake the core of Islam if they succeed in causing mental confusion and intellectual uncertainties among the Muslims. Education is as the backbone of the development of a nation, which in Islam is based on the combination of the reason and revelation. To secularism, science is an irrelevant to God and religion. The various schools and higher institutions have been injected with elements of secularization to mould the minds of the Muslims into a secular way of thinking. The Muslims have put aside the Shariah.

The Utilization of Scientific Equipments Without Moral and Ethical Values: Utilizing the scientific and technological equipments without moral values is today as a threat, danger and means in order to divide humanity and demoralize human conduct and behaviors. The industrial revolution and its advantages brought the worldly success but also make people superior one upon another. Because the valueless utilization of scientific equipments against humanity shows the arrogant mentality of the superiors in order to defeat the weak nations and ignore the divine laws manifested by Allah (swt) with regard to human life and wealth. The recent occupation of Iraq and Afghanistan by the foreign power leads to kill the innocent children, women, people and their properties by the latest sophisticated weapons, which is one of the genuine examples in the contemporary world in particular and the unlimited deaths of the second and the first world wars in general. Beside that, some technologies and equipments are utilized for the prevention of gamete, which is unethical from religious point of view. Such as induced abortion for the termination of pregnancy, the cloning of living beings and plastic surgery which are immoral and against natural laws ordained by Allah (swt) in relation to life.

The Western Liberalism, Understood as a Tendency: Many people in the western world move from religious based traditional understandings and culture to developing a new liberal life style. The individual freedom and free style of thinking and doing have been

recognized constitutionally in a number of Western countries including USA. For instance, the freedom of homosexuality, radical feminism, free mixing of male and female and the gay marriage [44] have become as a tendency of the western life style, which is contradictory with Islam. Islam presents a sex-positive attitude, regulation of conjugal affairs concerning human sexual relations and establishes a balanced and just moral order, which accommodated both sexual enjoyment, the purpose of man's creation and breeding within the bounds of nuptials [45].

All these reasons make divergence from common three divine faiths and lead to develop the materialistic and world-oriented mentality without religious and moral values. These approaches imply the extreme arrogant attitude, violation of basic human rights and the fundamental principles of faith and lead to the blind worshiping of wealth, power and position. Hussein Nasr signifies that the liberal tendency changes one's worldviews and code of morals even though it involves a belief in progress and evolution and a belief in agnosticism developed by intellect. As a result, the western liberalism and secularism are not successful to resolve religio-socio-cultural, political and economic confrontation and conflict through the material success. It is incontrovertible that the West has achieved the material success through its aggressive approach of liberal democratic tendency with all good values but botched to win the hearts of the vast population of the world community. Some western secular scholars also acknowledge and realize that without religion and morality, people may develop science and technology but protecting human dignity and prosperity are unfeasible. In these situations, people of the three faiths must go to the original shape of divine massage back and change the aggressive attitude and arrogant mentality in order to protect human dignity and rights and safeguard humanity from conflicts and confrontations made by own hands.

The Necessity of Building Bridges and Reducing the Gap among the Three Abrahamic Faiths: The three Abrahamic faiths i.e. Christianity, Judaism and Islam, provided the universal divine massage, which was based on Tawhidic worldviews with the principles of justice, equality, human dignity, human unity as one nation and pleasant co-existence among themselves. The three communities should have the common ground of understanding from which all ethics and values are drawn. Their understanding of faiths would lead to amplify the mutual respect and tolerance. Inter-religious dialogue and co-operation is the only alternative to the hostility, which has dominated relations between the three communities. Abraham was as the father of three faiths, would be considered as the source of inspiration, guidance and values for all humanity and as the foundation of making peace, unity and coexistence from misunderstandings, injustices, faults, lack of generosity and so on [46]. The Jewish-Christian-Muslim world may organize a fruitful dialogue with comprehensive objectives and strategies. It is therefore, essential for these communities to be committed and sincere to have a mutual respect, love and co-ordination towards one another. All verses of three divine books guide humanity to be united for the sake of the Creator [47]. The Quran says:

[O Children of Israel, call to mind the special favor (by bringing you out of the land of bondage and giving you Canaan, milk and honey), which I bestowed upon you and fulfill your covenant with Me as I fulfill My covenant with you and fear none but Me,(nothing else will matter [48].

According to Late Cardinal Sergio, Pope John XXIII, Paul VI, John Paul II, Cardinal Bea and thousands of others agreed to renew our minds and hearts in that spirit of love, which, is the foundation of our faiths. The second Vatican Council's declaration expresses authoritatively the attitude that Catholics should have in regard to our Jewish and Muslim brothers and sisters. To him, "The most sacred council argues all to forget the past and to strive sincerely for mutual understanding. On behalf of all mankind, let them make common cause of safeguarding and fostering social justice, moral values, peace and freedom". By adopting the attributes of Allah (swt) man is inculcated to lead a moral life, bound to live by ideal of peace and brotherhood.

According to Nursi,

"*Man's true nature will search with all its strength for eternal life, which it truly loves and yearns for just as there are signs of occurring in the north, the West and in America*".

He believes that human beings are suffering and involve with conflicts and wars in many places in the world but the hope for the deliverance of humanity will be born from within the womb of this commotion situations with the dialogue. The peace and the success of entire humanity either material or spiritual are depended on religious ethical principles oriented civilization. It has been proved that according to Abrahamic faiths, every man is responsible to make peace and unite one another for human dignity and the success for the entire humanity in this world and life after death.

CONCLUSION

The Three Abrahamic faiths as the divine faiths may promote humanity to establish peace, unity and co-existence through the socio-cultural, ethical and moral and religious transformation based on the universal brotherhood and ethical and moral values. All faiths contain the concept of equality, justice, compassion, freedom of consciousness and human rights and dignity. This commonality exists among the three-major Abrahamic faiths. They will unite and live with co-existence and peace if they adopt the values of moderation, cooperation, mutual understanding and tolerance in faith, religion and action, caring and sharing into their practical lives. The events and occurrences happened after the first and second world wars, the cold war and September 11 era, which created suspicions, confrontations, tensions and wars among the Three Arahamic faiths. The supremacy and dominant mentality of the super power made a significant gap between the west and the Muslim world. In this turmoil situation, the objective of the dialogue should be the enhancement of understanding of each other and not the claim of superiority or inferiority upon one another. By taking the Abrahamic faiths as the basis, meaningful dialogue is possible through recognition of differences among religions, augmenting the knowledge of one another (*al-ta`aruf*) based on respect for diversity, looking into the commonality of human beings based on righteousness and ethical conduct and the reconciliation of hearts (*ta'lif al-qulub*).

REFERENCES

1. Muslehuddin, M., 2000. Morality it's concept and role in Islamic order, Islamic Foundation Publications Ltd, pp: 1.
2. [Q: 2:213]
3. Barghut, A.A., XXXX. N.d. Nursi's Vision for a New Universal Dialogue Culture, pp: 25.
4. Thomas, M.S.J., 1998. Muslim-Christian Dialogue and Co-operation in the Thought of Bediuzzaman Said Nursi, International Symposium on a contemporary approach to understanding the Quran: the example of the Risale -i-Nur, Turkey, 20-22/September, 1998, Istanbul, Sozler Nesriyat, 2000, pp: 554.
5. Swidler, L., 1992. Muslims in Dialogue, Rifat Hassan, On Human Rights and the Quranic perspective, New York: The Edwin Mellen Press, pp: 445.
6. [Q33:21] and also the prophet of Islam himself said, I have been sent in order to virtues of morality, in another Hadith "moral excellence is the best part of iman"
7. [Q2:38] and [Q6:152], "be mindful of Allah and say word in pursuing righteousness".
8. [Q9:71]
9. [Q49:11, 24:9], the prophet of Islam said: "Good Muslim is the one from whose hand and tongue others are save". In another hadith, "One who believes in Allah and the last day, let him say something good, else remain silent"
10. [Q10:19].
11. [Q21:92].
12. Mathew:23:19.
13. [Deuteronomy, 6:4-6], please see, Armstrong, K., 1993., A History of God, New York: Ballantine Books.
14. [Isaiah, 46:1]. [Luke: 10:27].
15. [Eph, 4:5-6].
16. [Deut. 4:35], [Judith 8:20].
17. [Q112:2-4, 41:4, 2:255, 25:60 & 40:28).
18. Please see, [Gen. 1:1], [23:17], [Ps. 118:73, 103:27-30].
19. [Ps. 138:1-5, 32:13-15], [Q4:86, 72:28].
20. [Ps. 50:3-6, 12-13].
21. [Q24:35]
22. [PS. 92: 1-5]
23. [Ps. 113:11], please also see [Q6:59, 59:23-24, Jhon:17:3, Col. 1:25].
24. [Q42:50-51].
25. [Mt 25:32, 2 Cor.5:10, Mt.25:21, Jhon,5: 28-29 and Jhon,3:2] and (Q 99: 6-7, 6:130, 75:22-23 and 89:28).
26. [Q51:57].
27. [Q52:23, 49:13].
28. [Q31:18].
29. [Q3: 64].
30. Al-Qardavi, Y., 1991. Islamic Awakening between Rejection and Extremism, h, pp: 106.
31. Luke, 6: 27-29.
32. Shuriye, A.U., 2004. Said Nursi's Conception of Muslim-Western Relations and the Crux of Religious Tolerance, (Seventh International Symposium on Bediuzzaman Said Nursi, Bringing Faith, Meaning and Peace to life in a Multicultural World in NESIL, Istanbul, Turkey, pp: 242.
33. The Constitution "De Fide" of the Vatican Council in1870). (The Catholic Encyclopedia, Volume IX, Copy right, 1910 by Robert Appleton Company, Online Edition Copyright © 2003 by K. Knight, Nihil Obstat, October 1, 1910. Remy Lafort, Censor, Imprimatur. +John M. Farley, Archbishop of New York.

34. [Q2:260]
35. Such as Center for Muslim-Christian Understanding,
36. Ruokanen, M., 1992. Nostra aetate is the declaration of the Second Vatican Council on the relation of Church to non-Christian Religions, in The Catholic Doctrine of Non-Christian Religions, New York: Brill Leiden, pp: 85.
37. Ad genets, Decree on the Church's Missionary Activity, December 7, 1965. Gaudium ET Spes (DS, Pastoral Constitution on the Church in the modern world, December7 1965.
38. Nostra aetate, text 2, 3, declaration on the relation of the Church to the non-Christians Religions, oct, 28 1965.
39. The text II draft of the declaration, September 1964, concluded with the idea of loving enemies, not non-Christian religions, see The Catholic Doctrine of Non-Christian Religions, pp: 87, 1Pet. 2:12 & NA 5, 3.
40. New Straits Times, Sept. 12, 2002.
41. Huq, A., 2003. The Role of the Abrahamic Faiths in Making Peace through Political, Socio-Cultural, Economic and Moral Transformation, (paper presented in International conference of AMSS), pp: 5.
42. The term 'secular' from the Latin 'saeculum' conveys dual meaning of 'time' and' location'. The 'time' refers to 'now' or the 'present'. 'Location' refers to the 'world' or worldly affairs. Thus, 'saeculum' means 'this age' or 'the present time', which refers to this world and it also means contemporary events. The concept 'secular' refers to the 'condition' of the contemporary. The concept 'secular' refers to the 'condition' of the world at this particular time or period or age.
43. Who was born in England in the seventeenth century.
44. Marriage between the same sexes.
45. [Q30:21, 4:1, 135, 33:35, 24:30-31].
46. Al-Faruqi, I.R., 1991. The Late Cardinal Sergio Pignedoli The Vatican, The Catholic Church and the Jewish and Muslim faiths: Trialogue of the three Abrahamic Faiths, in Trialogue of the Three Abrahamic faiths, pp: 1.
47. [Those who believe in the Quran and those who follow the Jewish scriptures and the Christians and the Sabians and who believe in God and the Last Day and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve] [Q2:62].
48. [Q2:40,47], please also see; "And who turns away from the religion of Abraham but such as debase their souls with folly Him We chose and rendered pure in this world; and he will be in Hereafter in the ranks of the righteous"(2:130). "And this is the legacy that Abraham left to his sons and so did Jacob; O my sons, Allah (SWT) has chosen the faith for you; then die not except in the state of submission to Him"(2:132)."…. When death appeared before Jacob, behold, he said to his sons; what will you worship thy God and the God of thy fathers-Abraham, Ismail and Isaac-The One True God.."(2:133). "Say ye, we believe in Allah (SWT) and the revelation given to us, to Abraham, Ismail, Isaac, Jacob and the Tribes and that given to all prophets from their Lord; we make no difference between one another of them and we bow to Allah (SWT) "(2:136). "To each among you we have prescribed a law and an open way. If had so willed, He would have made you a single people, but His plan is to test you in what He has given you; so strive as in a race in all virtues. The goal of you all is to One God; It is who He that will show you the truth of the matters in which you dispute"(2:48). Allah (SWT) has advised to use human intellectuality for inviting others to the way of Allah (SWT). "Invite all to the way of your lord with wisdom and beautiful preaching and argue with them in ways that are best and most gracious; for your lord knows best who have strayed from His path and who receive His guidance"(16:125).